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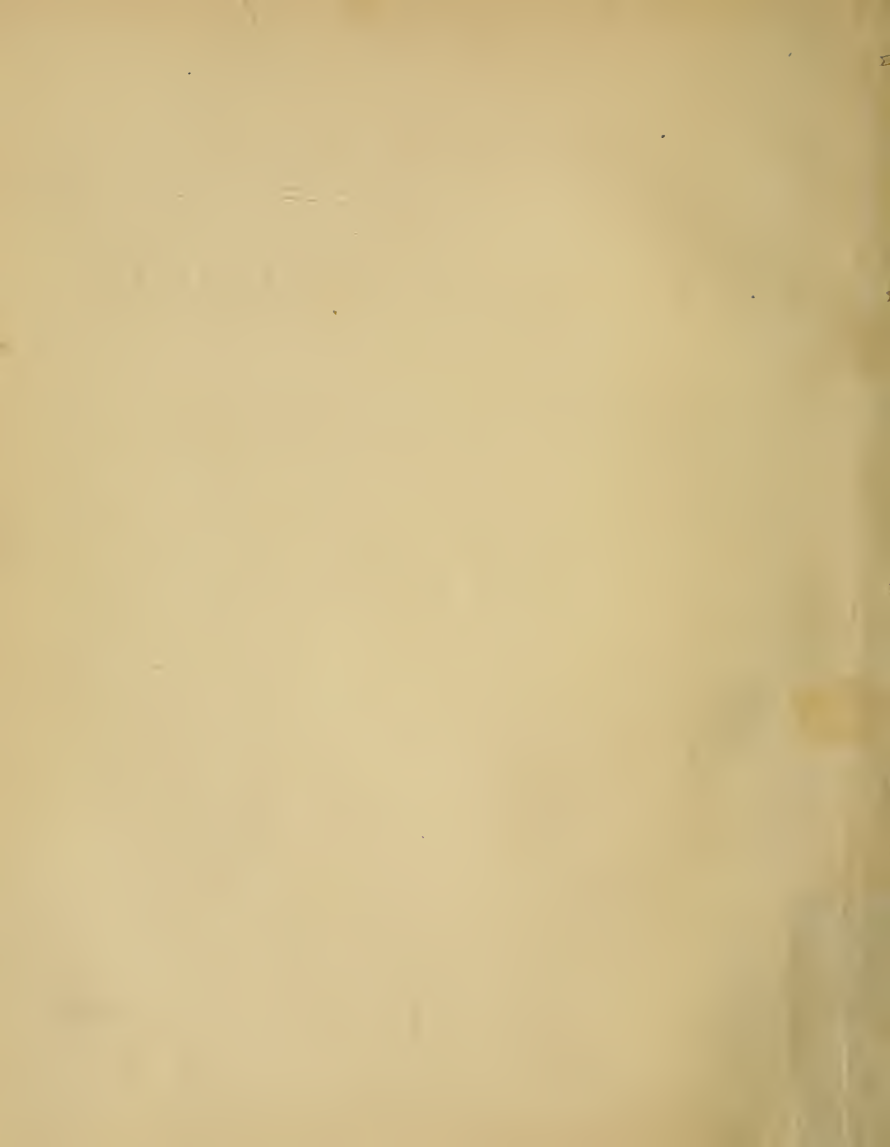
BY AN AMERICAN.

NEW YORK.

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1879.

THE AMERICAN NEWS COMPANY, AGENTS.



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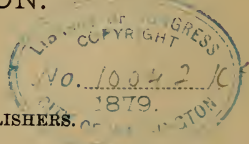
REV. HENRY WARD BEECHER'S SERMON
ON "JEW AND GENTILE;" BENJ. F.
BUTLER'S SPEECH BEFORE
THE HEBREW FAIR
AT BOSTON.

26520
ALSO, REMARKS ON THE HILTON-SELIGMAN
AFFAIR, AND THE LATE MISUNDER-
STANDING AT MANHAT-
TAN BEACH.

✓
HERBERT N. EATON.

NEW YORK:
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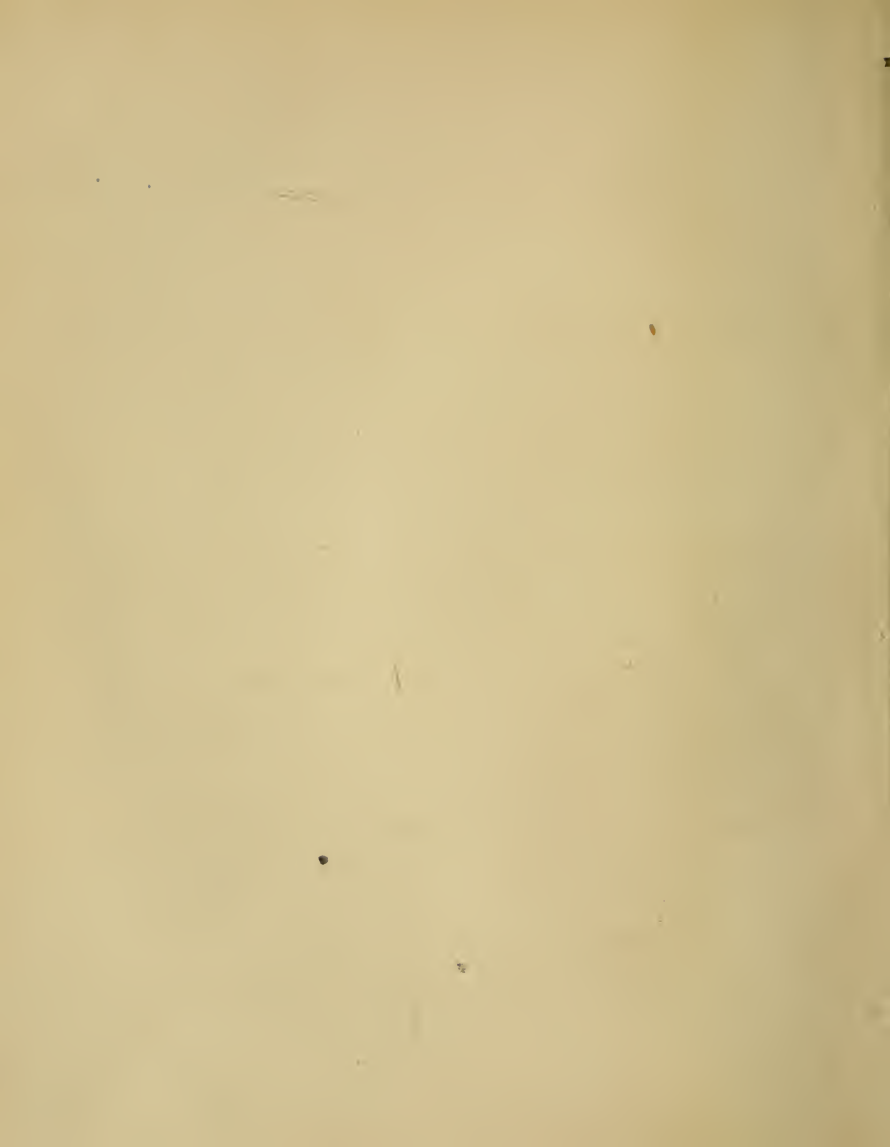
PREFACE.

In bringing this little volume before the public, I desire to present a simple array of facts, not clothed in the language of the bard; simply a common-sense talk.

My opinion is, I trust, the opinion of every liberal-minded American, every philosophical person who sustains the equality of all men.

Respectfully,

THE AUTHOR.



AN HOUR WITH
THE
AMERICAN HEBREW.
—•—
REVIEW.
—•—



FROM the earliest Bible history God has plainly indicated his chosen people in the Hebrew race

Toward this race all that forbearance, love and great generosity that a divine heart can alone possess has been freely shown.

Relieved from task-masters by His omnipotent hand through miracles wonderfully divine, miracles so appalling that their captors gladly released them, is it strange that their reputation as the chosen people of God should be fully established.

In their lonely march through a barren, desolate

tract, with the persecuting hosts of a tyrannical King pressing at their rear, contemplating capture or destruction, when the Divine hand rolled back the surging waters into a mighty wall on either side, leaving a dry, open highway for them to pass, when the avenging walls dashed upon their pursuers, crushing them in its relentless grasp was not Divine sympathy for the Hebrew race an established fact?

From the day when the Jewish people, in their religious frenzy, crucified the Son of God history has its recorded pages of the persecution of that people in all parts of the world, and by all nations.

But, as time rolls on, and day by day the world becomes more enlightened, the nations grow more and more philosophical, more democratic, people are awakening to the fact that the Hebrew generation of the present day are not to be held responsible by them for the sins of their forefathers. Although the Bible tells us that the sins of the father shall be visited upon the sons to the third and fourth generations the nations are beginning to realize that they

are not competent judges of the Hebrew people—a divine power holds them in the balance, and in his hand rests the fate of the Jewish nation.

The signal success of the Rothschilds in the Old World created the first great revolution in the prejudice existing towards the Jews.

That the Rothschilds wield a fabulous power in the Old World is an undisputed fact. For years nations hesitated to declare war, or to embark in any extensive enterprise without first consulting this great banking firm. With this power of wealth to back them, victory was almost assured the favored nation.

At the present day matters differ little, if at all; the great financial wheel of the mother country still revolves upon its accustomed axis—Rothschild.

This power also holds the bonds of the United States to an immense amount, and to it is due their circulation in all parts of the world.

When the news of the indignity offered Mr. Seligman, at Stewart's Saratoga, hotel reached the Rothschilds, a dispatch was sent to the United States

Treasury, inquiring if the (our) Government indorsed such treatment of the Jews, and stating, if so, their house would never invest another dollar in our bonds.

Treasurer Sherman replied discountenancing the action.

We quote from the *London News*, of June 19th, 1879, the following articles regarding the Rothschilds:

ROTHSCHILD'S WILL.

“The will of the late Baron Lionel de Rothschild is understood to be sworn under £2,700,000. The will is in the handwriting of the deceased, and is dated July 24, 1865, Newcourt, St. Swithin's-lane. The document occupies two ordinary sheets of letter paper, which were sewn together with silk and sealed. His sons, Sir Nathaniel de Rothschild and Mr. Alfred de Rothschild, are the executors of the will. The testator leaves to his wife £100,000, and a life interest of £50,000, arising from the houses at Frankfort and in London, together with the residence in Piccadilly, and the estate at Gunnersbury. A request is made that ‘my good wife’ shall give £10,000 to

Jewish charities and £5,000 to others. Annuities (in connection with which the mother is to exercise discretionary power) are made in favor of sons and daughters; and the testator expresses a hope that they will be kind to their mother, who had been kind to them and him also. To his two brothers (since dead) he bequeathed a sum of £1,000 each to purchase something in remembrance of him—"a picture or anything else." The testator thanked God for the success and prosperity that attended him, and hoped the same guiding hand would direct his sons. Excepting the immediate members of his own family, above referred to, no other name or legacy is mentioned in the will. We understand that there are some imperfect attestation clauses in the will, and marginal notes intended for insertion, but not signed. The testator advises his sons of the happy unity that existed between him and his two brothers, to which he attributes the success of the firm, and hopes that the same kind feeling will continue to maintain the position of the house."

This from the *New York Times*, July 2, 1879:

"Since the death of Baron Lionel de Rothschild, the head of the London house, many of the European newspapers have been speculating on the amount of capital, profits and general business rela-

tions of the great financial family. Nobody outside of its members and their confidential employés has, we suppose, any actual knowledge of their affairs, although many persons claim to be informed as to their resources and operations. A writer in a Paris journal claims to be in a position to know that the present capital of the different Rothschild houses is at least \$500,000,000, and that they can control as much more, which may be considered a pretty penny. Stories of the Rothschilds will always be told, as they will be about any and everybody thought to be enormously rich. After the interest a man has in his own money, he seems to be most interested in some other man's money. More idle tales are told of the celebrated Jewish bankers (they, by the by, call themselves merchants, which they really are) than of any other bankers, probably because they are the wealthiest of their class. One of these tales is that the Rothschilds almost never lose anything, which is absurd on its face, considering the prodigious extent of their operations. They lose a good deal, of necessity, because they make a great deal; but their profits are doubtless always in advance of their losses. There seems to be authority for the statement, often made, that their losses from depreciation in the funds and securities which

followed the disturbance brought about in various European capitals by the French revolution of 1848 reached some \$40,000,000. They afterward made up the loss, it is asserted, which they would be very likely to do. A great advantage such houses have is in their colossal capital. If they have been led into a mistake, and it has cost them dearly, they can usually repair their mistake by getting on the other side of the market. The interests of the Rothschilds are well-nigh universal, and their secrecy, save in open transactions, is invariably profound. Nathan Rothschild is reported to have said: "One great reason of our success is that we know how to hold our tongues." They are as reticent as the grave touching their business. After Baron Lionel had been dead a week, a London wag remarked: "The old Baron is just as communicative as ever." The time has passed, if ever it was, when Kings had to consult the Rothschilds before they could go to war, but they are still a stupendous power, and likely to be for generations. The recollection that the founder of the house, Meyer Anselm (he took the name Rothschild from the sign of a red shield placed over his small shop in Frankfort), entered Hanover in 1763, barefoot, with a bundle of rags on his back, is enough to prevent any

poor devil from despair. But it is not every man who has the brain of Meyer Anselm."

In Lord Beaconsfield, of England, we find another prominent representative of the Jewish people.

Settling in England (of all nations the most hostile to his race) when a poor boy, he gradually made his way to the head of her Parliament and became the greatest statesman of the age.

With no education but that which he gained by his own untiring industry and application, Beaconsfield's success borders on the miraculous. Disappointed again and again, his courage and perseverance never failed him; but he struggled on, until at last he took his seat in Parliament. His first essay to speak was greeted with hisses, but nothing daunted, he forced his way through overwhelming obstacles, in the end leaving his enemies far beneath his notice.

Rothschilds and Beaconsfield are of world-wide fame, and the Israelites may well be proud of their representatives.

JEWISH CHARACTERISTICS.

I have made the Jewish character a study, both socially and in business, and in no society do I find more geniality or courtesy shown.

Affability is a marked characteristic of the Hebrew, to which, as I shall show you further on, is largely due his business success.

A Jew cannot be otherwise than polite, for he is born so.

He dodges all corners naturally, winding gracefully along and flattering every man's vanity into good nature. No fine mechanism but requires a lubricator to prevent friction.

The sociability and studied politeness of the Jew is the magic oil of his success.

You seldom find a Jew in his place of business but wears a smile of satisfaction and content.

I never called upon a Hebrew in trade but I was received cordially, and listened to attentively until a customer put in an appearance.

Do you think a Jew unwise enough to stop and talk with one while a customer needs attention?

No! Not for a moment!

But, business like, he excuses himself and goes on the instant to his customer. You might as well attempt to remove the stars from their resting-place as induce him to neglect a customer.

This is the leading element of the Jewish merchant's success, for no one who enters a store to purchase likes to be delayed.

I regret to say that I have seen instances of merchants neglecting a customer, while they discussed politics or the greenback question, to the intense disgust of the patron, who left the store in anger.

The truth is, that, as a people, the Israelites are full of profound sagacity, and never permit their passions or prejudices to interfere with their business.

This is a most golden trait, and would to heaven they could inoculate the rest of creation with it. We are far too prone to muddle up business with friendly and social relations, and a most disastrous mixture it generally makes.

Other characteristics of the Jewish merchant: Close application to business, shrewdness, perseverance, caution in purchases. To the above may be attributed largely his business success, for in these really lie the achievement of success to any and all men, no matter what the calling.

If you obtain the personal history of almost any Hebrew you may chance to meet, it will tell you of an early day when he came to America, ignorant of its customs, untaught in its language, alone among strangers, with perhaps a scanty surplus of five dollars.

Many who landed with that amount are now the foundation of some of the most gigantic business enterprises in the United States.

Among my personal acquaintances I could mention many who took a start and growth under even more unfavorable circumstances than with a cash balance of five dollars on hand when they arrived in New York, who to-day command unlimited credit and do an immense business.

One or two instances will suffice to give you an

idea of the prosperity of the Hebrew people settled in the United States. These are but samples of thousands of similar instances.

One among my personal acquaintances said to me: "A large proportion of your Americans are born with a silver spoon in their mouth. What would they do if they had to start as I did?"

Upon my inquiring as to his start in America, he said: "When I landed in New York I knew no one; I was totally ignorant of the English language. I had not a nickel to my name.

"I begged of the steamer's captain the privilege of sleeping on the boat for two nights.

"I had a small amount of provisions—tea, sausages and sea-biscuit—but no money.

"I wandered up and down the city all day. I could not talk. I could not understand. I could get no work.

"The next morning, I thought if I could dispose of my provisions, I might try to peddle.

"Before noon I succeeded in selling my stock of provisions for one dollar and twenty-five cents, after

which I found a little notion and fancy-goods store, where I invested my limited capital (with the exception of ten cents, which I kept to buy bread) and started out to try my luck. When I got into a house, the lady would ask me to shut the door. I could not understand her, so she was obliged to shut it herself. I could hold up my little stockings and say 'ten cents is price,' no more. In this way I went on from house to house, and my sales were nearly two dollars the first day. I replenished my stock the next day, and so I kept on until I could make two, three and five dollars in a single day. For a long time I kept down my living expenses to ten or fifteen cents a day. Bread and water will keep a man from starving."

To-day this man has two large stores and unlimited credit. Does not such a man deserve some credit for perseverance and energy? I will only relate one other instance of Hebrew success. This man landed in New York penniless, but a Hebrew friend loaned him ten dollars to start life in the new world. He commenced peddling in the suburbs of

New York, his pack daily growing larger until he thought to emigrate to the more lucrative fields of the west. He did not take a palace car on the route, but simply peddled his way through to Illinois, where he continued to dispense his wares among the farmers. Finally, opening a store among his farming friends, he is to-day one of the most prominent business men of a flourishing city, owning three large stores and worth half a million of dollars and holding the respect and esteem of the community in which he resides.

I was talking with a business man of a certain city as regards business and its prospects in that section. He said, "for four years trade has dragged, no profit in it. Store rents are too high for the times." I asked him why he did not demand a reduction in rent. "If I should move out" said he, "some Jew would take this store on the moment, and get rich here. I cannot understand the secret of their success."

I said to him, "you must put the same energy into it that he does. They are always alive to

chances, for buying goods in job lots, always aiming to get a good profit on every article sold."

One thing is certain, when a man puts his capital, brains and muscle into a business, it is his own fault if he don't make a success. If he fails to do so you may conclude that there is a reasonable cause for such failure. Either in lack of knowing how to do business, or in lack of application to said business.

Lacking one of these essential points is enough to produce disaster.

It is a practice of many who have failed to make a mark in life, to assume an air of injured innocence, and berate Providence for conferring honor and success upon energetic men, while they who possess real merit are passed by.

Merit without the necessary self-reliance and pretension, is left in the lurch, while the commonplace man who possesses a fair degree of assurance, rides smoothly on. Real ability is always in good demand, provided it does not conceal itself under a bushel. Frugality is another leading attribute of the Hebrew.

He does not invest largely in real estate, but places his money where it can be readily handled.

Stocks and bonds which can be instantly converted into cash, are his favorite investments.

The Jew is not, as a rule, of a speculative nature. He prefers to make his fortune by hard work, and unceasing application, rather than invoke the aid of chance.

An Israelite will never risk a good thing upon the chance of obtaining a better. He believes that "a bird in the hand is worth two in the bush," and while with one hand he cautiously prospects the bush for the more valuable bird, his other hand still retains a firm grasp upon the humbler specimen of the feathered tribe. Perchance the bird eludes his grasp, and perches upon a limb within easy reaching distance, where he may be readily captured by the use of both hands. Nevertheless he is too shrewd to release his grasp upon the more humble bird.

If a Jew makes a dollar, he lays by at least, one-half that amount, safely. Perhaps more. This is not an occurrence, but an almost universal rule of this people.

Carlyle says: "Whoever has sixpence is sovereign over all men to the extent of that sixpence, commands cooks to feed him, philosophers to teach him, kings to mount guard over him to the extent of that sixpence."

This truth seems to be indelibly impressed upon the mind of the Hebrew. The principles of frugality are inherited, and increase rather than diminish with age.

The Israelites are necessarily a money-getting people. From the earliest ages of Bible history we read of the treasures amassed in the temple at Jerusalem—vases, urns, trappings of armor and many other articles of solid gold and silver, studded with precious stones and decorated with engraved designs of the most exquisite workmanship were collected in countless numbers. It is estimated that the treasure accumulated in the temple at the time of the destruction of Jerusalem comprised over two-thirds the discovered wealth of the world.

Jewelry takes its name from this people, and with it they decorate themselves to a great extent. Their

love for the beautiful and valuable is a peculiar attribute which has descended with them from generation to generation.

It being a rule that a Jew should be rich, it follows that without money he is not so highly esteemed among his own people.

Everybody expects to see a Jew become rich.

It is safe to say, that within the next century two-thirds the wealth of the United States will be in the hands of the American Hebrew.

Our average American who makes a good hit and finds the coveted wealth rolling in upon him is apt to lose his head. If he is rapidly becoming rich he wants everybody to know it, and takes every possible means to convince them of that fact. His first move is to set up an establishment. He builds a palatial residence and surrounds it with artistic grounds; keeps his two-minute horses, liveried servants, and enters into a thousand extravagances which, unless happily the wheel of fortune continues turning favorably, undermines him and he suddenly descends from affluence to poverty.

The Hebrew acts upon a different plan. When he finds fortune smiling upon him he lies low and keeps his own counsel. He has no sudden desire for display, but is content to wait until he sees how long his good luck will continue. He holds to the motto "first be sure you're right, then go ahead."

If things continue to progress favorably, and he finds himself upon a solid basis, then he launches out and lives as elegantly as he can afford, taking care that he does not go beyond his income. He allows his wife and children to dress in the best of style; and spares no pains to make his home attractive.

Almost lavish in his expenditures on some points and correspondingly economical in others is the Hebrew.

A Jew will not hesitate as long in spending a twenty-dollar bill as he will before investing a five. The fact is, it is on the trivial expenses that he exercises his economy. A twenty-dollar bill may seem a large amount to him, but four fives amount to the same thing, and the continual drain of small ex-

penditures is what lightens a man's pocket, and soon verges into a habit which is not easily broken. I once read of an Israelite who, upon making a sale to a customer whose credit he knew to be good, made a practice of inviting the purchaser to dine with him.

Perhaps the dinner would cost him several times the profit on the sale, but he did not begrudge the expense.

The customer once so entertained would be very apt to come again, and in the end it would prove a good investment, yielding him a magnificent dividend.

Colonel Ingersoll says: "If you have but one dollar in the world and no means of obtaining more, spend it like a king; spend it as though it were a withered leaf and you the owner of unbounded forests." This is a very pretty and eloquent idea in print, but scarcely encouraging advice to a man placed in that embarrassing position. One could hardly be expected to invest his last dollar with a very kingly air.

I once met with an instance of this sort, but I think they are, like angels' visits, few and far between. A young man of my acquaintance, who depended upon his experience as a bookkeeper for a livelihood, found himself, through the failure of the firm by whom he was employed, thrown upon the tender mercies of New York City, with a very limited surplus of cash on hand.

In a short time he was reduced to two dollars, and in debt with his landlady in the sum of fifty dollars. Under these circumstances he entered a first-class restaurant, ordered a dollar and a half dinner, and invested the remaining fifty cents in cigars

Fortunately he soon obtained a paying position, where he was enabled to gratify his expensive tastes.

This is but one case in a thousand, however, where the kingly beggar escapes the uneviable fate of the tramp.

A Jew would as soon think of decapitating himself as taking advantage of Mr. Ingersoll's advice.

His last dollar, or a portion of it, would remain in his possession until reinforced by others of its own denomination.

You rarely find a beggar among this people. A Jew with his wits about him has no need for begging. Nor is he inclined to brook the "majesty of the law" in his most despondent moments.

He is too cautious to commit himself in that manner.

Gen. Butler says, in his speech which I quote below, that he never saw a Hebrew in the prisoners' dock during his forty years legal experience.

Would that all Americans were as wise as a serpent and as cautious as a Jew.

SPEECH OF GENERAL BUTLER

AT THE HEBREW FAIR IN BOSTON.

Mr. Chairman, Ladies and Gentlemen :

I am very much obliged to you, fellow-citizens, for your kind, cordial and courteous greeting, and it is my first bounden duty to pay my respects in grateful recognition of it. I am bound to believe that the reason why I have been so greeted by you is because you have found in my public career, whether for good or ill, that it has ever been for the good of all people, without distinction of race or condition of life [prolonged applause]; but, for you and your people and your race, there is no higher history among all the nations of the earth. No devout, sincere Christian can doubt for a moment the wonderful character of the Hebrew race. Sprung from the loins of Abraham, they were, as we are to-night, by our Bible and yours, God's chosen people, and for them he became legislator, guide and friend. He brought them into and out of Egypt by a series of miracles, showing that of them He expected much in the economy of His universe; and when He thundered from Mount Sinai, amid

the lightnings of that dreadful and terrible, yet glorious occasion to mankind, the best and highest code of laws ever promulgated to man, they evinced their divine origin, because in them were found two subjects treated of that have never been incorporated in any ancient code of laws. He gave to Moses the great command, "Take thou no usury of thy brother." He gave to Moses that oversight and that knowledge that enabled him to embody in His code of laws better sanitary regulations than have been embodied in any code of laws since; and in all that remarkable career of the Jewish nation we see that He proposed that from that nation, His chosen people, should come the emanation of His plan of salvation to mankind, and from that nation has come the religion which has covered the earth with civilization. [Prolonged applause.] His people have remained together in a most remarkable manner, not as a nation—for they, for a thousand years, have not existed as a nation—but there has been a solidarity of people in the economy of the Jewish race that has kept them to themselves, although scattered all over the world, amid the greatest and most terrible persecutions for many years, almost ages, that would have destroyed any other nation.

The Hebrew nation is a nation distinguished for

three characteristics—the integrity, the thrift and the industry of her men, and the purity, chastity and domestic virtues of her women. [Loud and prolonged applause.] I need pay no compliment where none is needed. I speak from knowledge upon the subject. For forty years, save one, I have been conversant with the criminal courts of Massachusetts and many other States, and I have never yet had a Hebrew client as a criminal [storms of applause]; but you may say, that was because the Hebrews did not choose you for their lawyer [prolonged laughter and applause]; but that is not the true answer, for I never yet saw a veritable Israelite in the prisoners' box for crime in my life [renewed applause]; and, thinking of this matter as I was coming here, I met a learned judge of one of the highest courts of the Commonwealth, of more than forty years' experience at the bar and the bench, and I put the same question to him, and he said he bore witness with me to the same effect—he neither at the bar nor the bench had ever seen any Hebrew arraigned for crime. [Thunders of applause.]

Another fact is that the Jewish race, having remained intact for so many years, must come from some preordination of the Almighty, that they

should keep themselves to themselves to return again and possess the promised land after more than forty years, and, perhaps, centuries of wandering away from it; and that time, which has been the dream of the Hebrew philosopher, the topic and prophecy of the Hebrew prophet, the hope of the Hebrew statesman, seems about to be fulfilled; for, under the lead of the man who to-day is the most powerful on earth—a single man standing out the central figure of all Europe—the man whose fame has pervaded even the school-boys' mind, so that it is said that when a question was put to one of them, "How is the map of Europe divided?" he replied, "By Beaconsfield." [Shouts of laughter, cries of "Good! good!" and applause]. Under the lead of him, the greatest man now living, and of your race, a protectorate over Jerusalem was established, with him at the head of it. Would it not seem that the dream, the thought, the hope of the Hebrew statesman, poet, philosopher and prophet are about to be realized? And supremely over all, over nobles and kings and emperors, stand the family whose leave is required by kings and emperors before they can go to war or before they can make peace. Their assent must be asked to the terms proposed. No great route for commerce between Europe and Asia

can be opened without the consent of that family who have amassed money, not for the sake of money alone—for their accumulations are past all dreams of avarice—but they are the accumulations of power which has made them greater than all. Need I call the name of the family of the Rothschilds to show the most powerful family on earth belonging to the race of people I see before me? [Prolonged applause].

What, then, is the destiny for you and yours wherever you may roam? For what you are reserved belongs to the future. It is in the womb of time and can be known only to your great law-giver, He who, in his providence, has preserved your people for some wise purpose, unknown to mankind, and is only to be guessed from the great results that have already come from His chosen people. These thoughts crowd upon me, and I have to give them utterance. They may well present themselves to your mind, and I cannot see how any man of your race can feel otherwise than that he is the equal of the princes and the nobles of the earth [great applause]; and here in America you have that equality with all other men and the opportunity of making yourselves what you are—a leading power in the state and the country—for the power of your people

is felt and known here, and the highest offices in the United States Senate and House of Representatives have been filled by representatives of your people, few in comparison with the others though you may be; and when I remember, and you remember what may be in store for you, do I not do well to call these matters of the past to your minds, so that every one of these young men here may feel that he has a place to fill in the world—which requires all the industry, all the intelligence and all the good conduct possible, to make himself the equal of those of his people who have gone before him? [Prolonged applause]. And I have not failed if I have inspired that proper and high ambition that should make any one of your children look upon the great efforts of his people, and endeavor to follow their good example, whether in the charity of a Montefiore, in the statesmanship of a Beaconsfield, or in the acquired wealth and power of the Rothschilds, their excellence, so great and so illustrious, that while each may hope, in some degree, to equal, none can hope to excel. [Immense applause.]

Mr. Chairman and fellow-citizens: Allow me, then, with high respect for your people, with strong feelings of good will to each personally for your kindness and attention, to bid you each and all a fair good-night.

AVARICE.

The prejudiced man says the Jew is avaricious, grasping, like the miser always eagerly seeking to increase his gains, and carefully considering every cent of his expenditures.

As there is a cause for everything, so is there a cause for the extraordinary greed for gain which exists among the Hebrews as a race.

In olden time when the Jews, a despised and persecuted people in the Oriental world, labored in the chains of slavery under the rule of tyrannical masters, they were not allowed to become property owners themselves, but might obtain the privilege of cultivating the lands belonging to the Government, upon the payment of an assessed tax.

An undying hatred existed between the Jews and their masters. In order, therefore, the more thoroughly to crush this accursed race, a most extortionate and outrageous assessment was levied upon them.

The Jews have always been a prolific people.

Where you find a family man, you find a large, or at all events, a goodly number of children.

Now, crushed and trodden upon as the Hebrews were by the exorbitant taxation of these Oriental despots, it was only by the exercise of the utmost economy, by the most careful consideration of every item of expense, however small, that he was enabled from his limited allotment of land (and the poorest sort of land at that) to obtain a bare livelihood—a meagre pittance, hardly sufficient to keep together the soul and body of himself and family.

Necessarily, his style of living was not very extravagant; every farthing which came into his possession was carefully handled, thumbed, pinched and invested numberless times in his mind before it was allowed to depart from him. For women, wine and riotous dissipation he had no occasion. In fact, a perusal of their history leads us to infer that there were many days when the Hebrew forefathers missed a large number of meals when they never designed to do so.

It is not, then, to be wondered, that centuries of

this style of living-death should make them an avaricious people.

I wonder how our average American—our New Yorker, for instance—living on the fat of the land, in the whirl and rush of the great Metropolis; living where the one point seems to be to dash through life at the highest possible speed, each man straining every nerve to lead his neighbor in the race—would sustain himself, if transported to the heart of the great western alkali plains, and there left with a certain portion marked out for him, and the injunction that a rental should be required of him, the third of which would be a most fabulous price for the whole desert. I imagine it would be a choice between economy and death; but on a second thought, I am inclined to believe that there would be no choice, rather a surety of a burial place.

If my readers will take the above as an illustration of the position in which the ancient Hebrews were placed, they will conclude, with me, that economy, under these circumstances, could hardly be styled avarice.

The great object of the Jews was to liberate themselves, to rise from their degraded position, and become a recognized power in the world. The intercession of a Divine Providence, aided and abetted by their own industry, perseverance and economy (or avarice, if you will still have it so) enabled them to throw off their bonds and take their proper position in the world, and to-day we find them on an equal footing with each and every nation.

It is impossible that an instinct so deeply rooted in the human mind, as has been the instinct of economy upon the mind of the Hebrew, should not be inherited to a certain extent by the progeny of such mind.

Hence we may infer that the economy of the ancient Hebrews, necessitated by their galling position, has descended in a great measure to the present generation. When, therefore, we encounter a representative of this people who is possessed with an undue love of money, let us take into consideration the position in which the Hebrews were once placed, and make due allowance for this peculiarity.

“Put yourself in his place” and view the matter in a different light.

MUSIC.

There is one attribute of the Hebrew race in itself sublime—their love for music and the muses, which stamps them as a people of sympathetic natures and refined sensibilities.

From the ancient times down to the present day their musical propensities have constituted a leading feature in the historical records of the Jews.

A writer in one of our leading journals has haply remarked that were it not for the support of the Hebrew element in New York it is a question if its residents would have been favored with that high order of musical talent which exists at present.

Almost every musical composer of renown has sprung from this race. Instance, Bach, the so-called “father of music;” such masters as Mendelssohn and Meyerbeer, who have endowed the world with the most wonderful musical compositions now in existence.

Rubenstein, Offenbach, Wienawski and Strauss, the leading composers of to-day, also emanate from the Jewish family.

These men have devoted their lives, talents, money, and everything which they valued to their profession. Most of them at some time in their lives came into possession of immense fortunes, which were sacrificed on the altar of music. The history of these men is so well known throughout the world that it would be superfluous for me to enlarge upon it, suffice it to say, that Mendelssohn and Meyerbeer have indelibly imprinted their names in the musical history of the world, leaving a shining mark which can never be effaced.

As for the master lights of the present day many productions of genius are due to them, and it is to be hoped that there are many more to follow.

THE JEWESS.

She walks in beauty, like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes.
Thus mellowed to that tender light
Which heaven to gaudy day denies.

[Byron's Hebrew Melodies.]

For centuries the Hebrew woman has enjoyed the reputation of being the most pure and virtuous of her sex.

We rarely hear of a Jewess destroying the honor of her household by loving unwisely.

There are several reasons for the chastity of this people above all others.

First, an inherent purity seems to be born in them; on this basis rest the minor virtues of the Jews.

Second, they are possessed in a large degree of that faculty so rarely found and so highly prized in the American woman of the present day—common sense.

Now, common sense is a very precious gem when found in connection with the female sex; and as the value of a precious stone is regulated by the scarcity of the same, the reason of the great demand for this particular gem follows obviously—scarcity. If a Jewish damsel indulges in a flirtation (which she seldom does) she knows just how far to continue that amusement without crossing the boundaries of propriety. She not only knows just how far she may safely go, but she never goes beyond that boundary. It is one thing to know where the bounds of propriety lie, and quite another thing to keep within them.

The Jewess is not of a confiding disposition; she is not to be deceived by a smooth tongue, or brazen-faced assurance, and thinks twice before she acts once. The habit of thinking twice before action is an admirable one, the cultivation of which can be recommended to both sexes.

This art seems to have been almost totally lost to the American woman of the nineteenth century; in fact it would appear that the exertion of thinking once precludes all possibility of a second thought.

In form the Jewess stands supreme. No sharp corners obtrude. Symmetrical curves abound. Although we miss the ethereal, slate-pencil and pickle beauty, peculiar to our American women, still an appearance of good health is a refreshing novelty, and leads us to overlook this lack of the angelic style.

Thoroughly practical and always self-possessed, the Jewess is a ready conversationalist and a pleasant social companion.

Hospitality is her forte. Visitors and friends are always entertained with the best the house affords.

In many ways might our American women imitate the Jewess to their advantage.

In regard to the Hilton-Seligman affair we quote, by permission, from the *New York Tribune* :

NO JEWS NEED APPLY.

(Editorial New York Tribune, June, 1877.)

With the merits of the personal quarrel between Mr. Joseph Seligman and Judge Hilton, the public has very little to do.

Evidently the two gentlemen cherish a cordial dislike to each other, much older than the little dispute which now fixes the attention of the fashionable world of Saratoga, and we have no desire to pry into the causes of it.

The exclusion of Mr. Seligman, however, from Judge Hilton's hotel is a matter of general concern.

It is understood that he applied for accommodations at the Grand Union Hotel in Saratoga, and was informed that the managers had instructions from Judge Hilton to receive no Jewish families.

Mr. Hilton disclaims any prejudice against the "Israelites," but admits that he objects to "Jews in the trade sense of the word," and prefers not to have them at his house.

The Grand Union Hotel is intended to be a house where the richest and most elaborately decorated Christians can eat their dinners, and conduct their piazza flirtations, without the danger of brushing against anybody of the old faith, in the "trade sense of the word."

The fancies of the customers, whom the Grand Union wishes to attract must be respected, and hence the order has been given that "Jews" shall be "discouraged" whenever they apply for room.

The method of discouragement adopted in Mr.

Seligman's case, seems to have been, to tell him that, being a Jew, he could not come in; and it was so effectual that he went away and wrote Judge Hilton a letter, such as he probably would not have written excepting under the sting of excitement.

Mr. Hilton is reported as explaining, that the "Jews," whom he dislikes, are those who attract public attention by vulgar ostentation and a puffed-up vanity; an overawing disposition, a lack of those considerate civilities so much appreciated by good American society, and a general obtrusiveness that is frequently disgusting, and always repulsive to the well-bred. As these vices are quite unknown in "Christian" society we may now congratulate ourselves that at least one hotel in the new world will be a little "paradise" of refined simplicity, and an academy of "good breeding,"

We presume that the ingenuous youth of our country will hereafter flock to Saratoga to complete their education by taking lessons in "deportment" from the guests of the Grand Union, flatten their noses against the dining-room windows in order to see how the "select" behave at their meals, and long for admission to that elegant tavern as the subjects of European despots aspire to be presented at court.

As for Mr. Seligman, and the outcasts, we trust they will not allow themselves to suffer from that undue sensitiveness which is apt to mar the happiness of so many of their faith.

If the proprietor of the Grand Union has made a mistake, he will be the heaviest sufferer himself, and the Hebrew families will have no difficulty in finding excellent quarters elsewhere and all the attention and civility that they are able to pay for.

It is certainly not worth while to try the effects of civil rights law in regulating the relations between Israelites and hotel keepers, because no gentleman has so little self-respect as to force his custom unnecessarily upon a host who does not want it; nor, indeed, is it possible by any law, however stringent, to settle questions like this, which can only be adjusted by the ordinary rules of trade.

The dignified and sensible course for those who feel that they have been insulted at the Grand Union, on account of their race or religion is, to withdraw quietly, and in a body, to some establishment conducted on a more liberal and business-like plan.

They may be sure that the American people detest unjust and invidious distinction, especially when they are based upon differences of creed, and that

they will always respect a people who respect themselves.

[*New York Tribune*, June 23, 1877.]

There is still a deep feeling of resentment among the Israelites of the city over the Hilton-Seligman affair. It had been supposed that a public meeting would be held, and the project was favorably regarded by the Jews generally, and by many Christians.

A communication was addressed to W. C. Bryant, asking his co-operation in making the meeting a success. He replied expressing his disapproval of Judge Hilton's action, but advising that no public meeting should be held. The substance of his letter addressed to Mr. Seligman is as follows:

"I have been conferred with on the subject of a public meeting, to be held by those who are not Jews, to protest against the principles on which the Saratoga hotel, the other day, proceeded in your case. It really seems to me that there is no occasion for any other expression of public opinion in regard to the matter than that which is heard from the mouth of every one in all public places. There is now, as I think, but one opinion, and that is de-

cidedly and even vehemently against the principles to which I refer. It is better, therefore, to let public feeling do its own work, and put down, as it will effectually, the pitiful prejudice of which I have spoken.

I am, dear sir,
W. C. BRYANT."

A prominent German physician said to a *Tribune* reporter, "this is only a repetition of the persecution of the Jews in different countries of Europe one or two hundred years ago, and in Germany as late as forty years ago. I was born in Germany; my grandfather was compelled to wear a yellow cloth to show that he belonged to the Jewish nation. He and his co-religionists used to be saluted by the ignorant populace with cries of "Hep," "Hep," (a contraction of "*Hierosolyma est perdita*,") Jerusalem is lost.

It was these persecutions that brought the Seligman's and other Israelites to this country. Their long residence here has tended to attach them to it and its institutions, and make them lose their love for their native land.

Since that time the tone and idea of the better class in Germany have greatly changed, and the

very same people who cried "Hep," "Hep" are now on excellent terms with their Jew countrymen.

In 1849 Bismarck stated in Parliament that no German nobleman should be commanded by Jewish officers. His views have undergone a great change, and to-day he is an admirer of and respects the Israelites. To-day all the avenues of social and political life are open to the Jews, and they do honor to the country and people among whom they live. Look at Cremieux, Gambetta in France, and Disraeli in England. What hotel in Germany, France or England do you suppose would close their doors against a Rothschild or a Bleichroder on account of their religious belief? yet Mr. Seligman, who occupies just as high a ground socially, has been excluded on those grounds.

This question of antipathy to the Israelites, which, for many centuries was prominent in Europe, is being brought to an issue, but in a modified form. It had to come up, and I am glad the subject is opened, because it will tend to correct errors on both sides. It is true there have been some guests of hotels at summer resorts who have not shown their fellow guests the consideration which might have been expected from them. But the educated Jews take special pains to be courteous and consid-

erate to all with whom they come in contact. It is these that will finally overcome all prejudice against their race. It is rather ridiculous in Judge Hilton now, in the nineteenth century, to attack a people who have survived thousands of years of persecution, and to-day are successful in all branches of business in all parts of the world.

This is the first instance on record (since the Nineteenth Amendment) where the proprietor of a hotel, of all men the most affable, refused to entertain a moneyed man, or, in fact, any man possessing the necessary wherewithal to settle his "little bill." The word "hotel" is but a new and improved name for the old tavern or public house of our forefathers who provided accommodation for man and beast without regard to race or religion.

The "country hotel" is the loafing place of all the swell young men in the vicinity of the village.

The improvident man who finds himself of a Sunday evening without a stamp may obtain one at the "hotel" at the expense of five cents.

Railroad time tables, newspaper files and the directory may be consulted at the "hotel" free of charge.

The landlord of a "hotel" is licensed to keep a public house; a private house requires no license.

Every saloon keeper in New York is licensed to keep a hotel, and is obliged to keep a certain number of furnished rooms for the accommodation of any who may apply for lodgings.

The American hotel is in every sense of the word "public property."

Every man who behaves himself and pays his bills, is entitled to the respect due a "man;" race or religion, matter not, so long as he commits no offense against the law, every man, however poverty stricken, is a citizen of the United States and entitled to a voice in the election of her officers.

The moneyed man is intrinsically of no more value to a community than his poorer countryman, voting to the same extent.

To his wealth may be attributed his political influence, for, to the extent of that wealth, he negotiates votes at his own terms.

Our pilgrim forefathers, the corner-stone of this Republic, were refugees from a foreign shore, driven from home on account of their religious faith, settling in an unknown wilderness that they might worship God as they pleased.

On the shores of Massachusetts they established their little colony, and with it established the equal rights of every denomination.

Practically, we are all refugees.

The much boasted hospitality and freedom of the United States refute themselves, in the exclusion of Mr. Seligman, and the attempt to stay the tide of Chinese emigration to our shores.

The exclusion of the Jews from the Grand Union, was not merely a matter of import to themselves, but a national affair.

The press took up the cause of the Israelite, and from all parts of the United States the action was universally condemned.

Doubtless Mr. Hilton has long since regretted the policy of that movement. Rumor says that the Saratoga hotel affair has cost the princely dry goods house of Stewart a shrinkage in sales of ten million dollars annually.

Nothing but the strenuous exertions of our liberal press restrained the Senate of the United States from making themselves, and the people whom they represent the laughing stock of all nations; from transposing the glorious principles for which so many of our ancestors sacrificed their lives into a miserable abortion of the word, "Freedom," in their attempt to regulate the number of our Chinese brethren who should be allowed to settle on our hospitable (?) shores.

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In the freedom of her press really lies the great ruling power of our nation.

By permission of the *Christian Union* I quote the following sermon by HENRY WARD BEECHER.

*JEW AND GENTILE.**

“But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. Act xix., 34.

This was a terrific tumult raised in Ephesus by a merchant. When an attempt was made on the part of those who were agrieved by the riot that took place to defend themselves by exposing their principles and their processes, the mob forbade them to speak. How far the world has grown since that time is shown by the fact that when in our day a merchant attempts to hold up to shame and disgrace men that are unoffending, there is no riot and no mob, but for the space, not of two hours, but of two days (which in New York is an age for one

* SUNDAY EVENING, June 24 1877. Lesson: Rom. ix. Hymns (Plymouth Collection): Nos. 104, 725, 989. Reported expressly for the *Christian Union*, by J. T. Ellinwood.

thing to be of interest), the whole people have sympathized with those that are wronged.

It is not my purpose to-night to make any personal sermon. Certainly, if I had the disposition to do it, a fairer opportunity never could present itself. I have the pleasure of the acquaintance of the gentleman whose name has been the occasion of so much excitement—Mr. Seligman. I have summered with his family for several years. I am acquainted with him, with his honored wife, and with his sons and daughters; and I have learned to respect and love them. During weeks and months I was with them at the Twin Mountain House; and not only did they behave in a manner becoming Christian ladies and gentlemen, but they behaved in a manner that ought to put to shame many Christian ladies and gentlemen. They were my helpers; and they were not only present at the Sunday services at the Twin Mountain House, but they were present at the daily prayer-meetings on week days, volunteering services of kindness. I learned to feel that they were my deacons, and that in the ministration of Christian service they were beyond the power of prejudice, and did not confine themselves to the limitations which might be supposed to be prescribed by their race. Therefore, when I heard of the unneces-

sary offense that had been cast upon Mr. Seligman, I felt that no other person could have been singled out that would have brought home to me the injustice more sensibly than he. With this statement I dismiss the personal matter.

There are about seven million Jews in existence in the nations of the earth. They are living in almost every land under the sun. They excel all other people in being despised. There is not another race or people that is in such a sense a benefactor of the human race as they are, and have been. There is not another people under the sun that is treated so like despicable miscreants as they are, and have been. For two thousand years they have experienced hatred and contempt and persecution. They are an extraordinary race by their faults, by their virtues, and by their long experience. They have been twined in the history of every nation, oriental or occidental, ancient or modern ; and yet they have never lost their race distinctions. They have mingled but not *mixed* with the nations that held them.

From the Hebrews the world has received a treasure of benefit such as no other people has ever conferred upon mankind ; and those things in which we count ourselves most advanced, and which we boast as being blessings which we are conferring upon the

nascent nations of our time, were derived as seed-corn from this notable people ; and we are but raising harvests of that which they raised three thousand years ago.

“ In thy seed shall all the nations of the earth be blessed ”

That was promised to Abraham, and it has been fulfilled to the letter ; for every civilized nation on the globe is to-day, if it would understand the source of its benefits, blessed in the descendants of Abraham. Those heroic people stand pre-eminent as the unrecognized benefactors of the human race. If any people ever lived whose faults might be condoned in consideration of their invaluable service to religion and to civilization, it is the Hebrews. If any people ever had a full measure of every form and degree of injustice meted out to them, it is the Hebrews.

Hapily, in all the world the moral sense of mankind is checking the indignities and correcting the prejudices which for four thousand years have been raining upon the heads of this much-wronged people. Now and then a flash of the old fire breaks out, such as we have recently seen, but it is transient, it is feeble, and it serves to show how weak the malign elements in civilization are, and how much

generosity and justice are infused into the popular feelings.

Let us look at the contributions which have been made to the world's stock in civilization by the Hebrews. It may surprise some to be told that commonwealth, as we understand it in republican governments, is unquestionably of the desert, and that our institutions sprang from the loins of Moses' mind ; but it is true that he reared in his retirement and relative obscurity, the pillars—or, at any rate, the foundations on which we are rearing the pillars and the superstructure. The commonwealth of the Israelites contained in it the seeds of all subsequent commonwealths.

The people that most saturate themselves with the whole economy of the Old Testament is the people among whom popular liberty is most likely to be developed ; for, although the doctrines of the New Testament give to man in the ideal such an elevation that wrong toward him becomes an indignity toward God, yet the working forms of political institutions which lie at the foundation of popular liberty and popular right are to be found in the Old Testament rather than in the New. An appeal to the people on all great questions of polity ; the educating of the people to have a public sentiment about

their own affairs ; the attempt to conduct a government, whether by prophet, by priest, or by king, for the benefit of the people themselves—these fundamental elements belonged, and I think belonged first to the Hebrew Commonwealth. The more one studies the genius of legislation in the earlier periods of the national existence of the Hebrews the more he will have reason to perceive that we are deriving, as it were, the very nourishment of our public life from those remote times, and that we are indebted to this people for those very things which make us able to despise anybody or anything.

Closely allied to the organization of government, and indeed precedent to it, as the very condition of successful and continuous government, is the household. Now, the family emerged from barbaric forms earlier among the Hebrews than among any other people, and passed into the condition which has enabled it to perpetuate itself. For, although according to the teaching of our Master, Moses permitted polygamy, it was only by sufferance and on conditions that would surely extinguish it, and that did extinguish it. So it may be said that, in spite of the patriarchal example of early times and later times, the great body of common people among the Hebrews were brought up in the spirit of monogamy, and

the household was constituted by the love of one man to one woman. In the rearing and governing of a family of children the household was a great school of all virtue and all integrity. If there be one thing that has been striking in the economy of the Hebrews from the ancient day, it is their care of their children ; the instruction that they gave to them ; their guidance of them in their rising up and sitting down, their going out and coming in. Their great aim was to instruct their children in a knowledge of their own institutions ; in a knowledge of the history of their people ; and in the knowledge of those ordinances of God which had made that history celebrated. On no other point was there so much urgency in the instruction of their children as on that of character ; and in no other nation were children ever reared with more care. That feature was continued down through all the mediæval darkness, and is characteristic in Jewish households to this very hour. In intelligence, in home life, in purity, in exaltation of sentiment, and in extraordinary care in the teaching of children, there are not to be found in the palmiest communities of the best Christian households, those that surpass the best families of Jews at this time. We have borrowed their example, and are rearing our children after

the pattern and inspiration of the Jewish household as it has existed from the days of Moses onward.

I cannot fail to point out, too, how, in that oriental land, and in that early day, the virtue of industry, of personal independence, of work, was understood and enforced. During the time when Plato declared that in his ideal republic there should be no mechanics ; during that long intermediate period, when to be a working man was to be shut out from all hope of honor and elevation in society ; during the times when monarchy and aristocracy frowned upon labor ; clear down to the day when, contrary to the fundamental principles of our institutions and the design of our fathers, slavery in this land made work dishonorable, and was eating out our inner life of it ; from four thousand years ago down to this day—work has been honorable in the Jewish household ; and that motto, that proverb stands, which stood at that early period : “ He who brings his child up without a trade brings him up to be a thief.” On that principle the children of the richest Jews in the highest station were taught how to maintain themselves by their own hands and by their own industry. The making of work honora-

ble is one of the boons which God has given to the human race through this remarkable people.

Then we are to take notice how in the Jewish nation, from the very earliest day, woman took that position to which she has been coming for two thousand years since, through the inspirations of Christianity. While all around them, in the barbaric East, woman was the degraded object of man's lust, or of his convenience as the drudge of the household, at that very time the Jewish institutions were ministered to by priestesses ; by women of singular virtue and sagacity and eminence. In Greece a woman was not even permitted to go to the door to greet her husband or son as he came from the battle-field. She was not allowed to know music or poetry or philosophy, if she would be virtuous. There were women in Greece who were educated to all the embellishments and arts of life ; education in Greece among women was given with a large hand, and they were educated in everything that we consider to-day, as most befitting the noblest women ; but alas ! no woman was so instructed unless she was to be a courtesan. If a woman was to be a mother, and a woman honored for domestic virtue—she must be ignorant, must not even show her face in a public assembly, and

she must not appear unveiled in the streets. But while such was the law in intellectual and artistic Greece, in Palestine the mother, the wife or the daughter with unshamed and unveiled face might look upon any man ; and if called to any function, there was no public sentiment and no law that prevented her assuming that function. Whatever a woman could do well, and was called of God by inspiration to do, that she was permitted to do ; and she stood honored by what she was. That invaluable contribution to humanity we derived from the early example of this great people.

They also gave to the world, by their ancient economy, a religion whose genius was the development of manhood. In other words, they gave to the world an ethical religion, as distinguished from a worshipping and superstitious religion. Although the Jew made manifest every office of devotion and reverence, and although you might select from the Jewish writers saints as eminent in observances as any others ; yet the distinctive peculiarity of religion among the Israelites was that it had a practical drift as regards the conduct of men. It did not expend itself in lyrics and prayers of worship. It descended to the character of men, and sought first, and above all other faiths of that age, to develop man-

hood. For the whole flow of that word "righteousness" in the Old Testament is the equivalent of our word "manhood," in modern phrase, and *seeking after righteousness* was the distinctive peculiarity of the Hebrew religion. It bred a race of men who put into the building of themselves the attributes of truth, of justice, of humanity, of morality, of gentleness and of humility. It reared men who had no equals, and with whom there was nothing that could compare in their own time. The Greeks built better temples than the Hebrews; but though the Hebrew hand never carved a marble, it did better—it carved men. While the Greeks were so corrupt in social matters that they had not moral sense enough to hold the State together; while their national life was perpetually breaking down under the stress of human nature for lack of manly character; while they were making wondrous pictures; while they were building world-renowned temples; while they were carving heroes in gold and ivory than which the world never saw greater, and will never see greater; while they were making a *simulacrum* of mankind, the Hebrews were making *mankind*—they were making *man*. Such was the very drift of their religion. And the apostle, having received the culture of Greece at the feet of his great teacher,

and knowing what it meant, declared that his brethren sought after righteousness. but that they did not well understand what were the instruments by which the higher development of manhood was to be attained. They sought to develop righteousness by institutions; but Paul says that no race of people ever did or ever will, merely by institutions, develop the highest form of character. That must be done by following a living example under a heroic inspiration.

Christ is the law. That is, He undertook to do that which the whole law aimed to do, but which through the weakness of the flesh, it could not do. He came making virtue luminous, and interpreting to mankind so much of the divine disposition as can possibly be shown in the human flesh, by making possible to men that which a man longs, prays, yearns, sighs to be, and then helping them to come to it—namely, to “a perfect man”; to “the measure of the stature of the fullness of Christ.” But this Jewish people set the example, by their religion, which led men to seek manhood as the chief thing under all circumstances—a larger, broader, nobler, diviner manhood than ever the Gentiles dreamed of.

The moral sense of mankind, the vivid conception of right and wrong among men, sprang from the

training of the Jews. Hunger and thirst after righteousness has been characteristic of the Jew from an early age ; and we have derived an impulse in that direction from his writings and from his example. The Greek gave to the world æsthetic gifts. Whatever was exquisite in beauty, whatever was fine in symmetry, whatever was rare in proportion, whatever was harmonious in art, the Greek longed for ; but he never longed for the good. The Jew was deficient in the perception of the beautiful as it was developed in matter ; but his soul was all aflame with the conception of the beautiful as it was developed in the mind ; and he sought to create in man inwardly by the spirit that which the Greeks sought to create in him outwardly by the flesh.

“ As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.”

In all the literature of the globe you cannot find another such aspiration ; and this is but one of ten thousand of the breathings of the Jewish mind of its yearning after the divine.

The moral literature, too, which has come from this people, has been a treasure to the world. The human race has fed on Homer, on Plato, on Aristotle, on Seneca, on Cicero, and in the far Orient on

one or two notable authors ; but nowhere has there been such food for the inner man as in the wisdom of Solomon, in the lyrics of David and his school, and in the cry of those great solitary statesmen, the Hebrew prophets, who were the masters of statesmanship in the age in which they lived.

But to us and to all Christendom the Hebrew should be held sacred for that gift without money and without price, our Lord and Saviour Jesus Christ. "Of whom as concerning the flesh Christ came" is a sentence that ought to make the Israelites sacred to us from association and from history, if from nothing else. The ideal man of the ages was Jesus Christ. The likeness of so much of the divine nature as can dwell in human flesh was Jesus Christ. The grandest interpreter of the Old Testament Scripture was Jesus Christ. The Sermon on the Mount is but an epitome of the great truths which had been wrought out in the experience and observation of the thousands of years of God's people preceding. Jesus Christ gathered them together and brought them as grain in a granary into the Sermon on the Mount ; but they grew in a thousand fields dispersed through the ages. To be sure, He made them more noble by insphering them in a spiritual light, and showing what their outcome

was, and was to be ; but they were the Old Testament economies ; and the Sermon on the Mount, into which they were gathered, comes to us not simply from Jesus Christ, but from His ancestors throughout all the period of the Jewish commonwealth.

But if one turns from moral functions to secular, it may be said that no people ever taught the world such a lesson of endurance, of indestructible manhood, under every conceivable oppression and wrong, as the Jews have. No abuse that can be heaped upon man has been spared from the head of this persecuted people. From the days of the Roman emperors they have been objects of cruelty in every part of the civilized world. They have everywhere been denied citizenship. Everywhere they have been denied not only equal rights, but the commonest rights of humanity. They have been obliged to clothe themselves so that their very garments were a badge of contempt. They have been shut up in certain territories. They have been fleeced, cheated, persecuted with the cruelest instruments of wrong by those who sought to wrest from them their supposed riches. They have been emptied out of countries where they had taken up their abode. For instance, from Spain seventy thousand families

were driven suddenly into exile, not more than one-fifth of them surviving. That cruel exodus was repeated time and time again in various nations from hundred years to hundred years, under the oppressions of superstitious peoples. Did a plague break out in Hungary? The Jews had poisoned the people, and a mob wreaked vengeance upon their households. Was there black death in Germany? The whole country was in cruel riot to avenge their sufferings on the persecuted Jews.

But this remarkable race, though fined, robbed, treated with the utmost injustice and cruelty, and kicked out from from their abiding place again and again, could not be destroyed. Hope sprang immortal in their soul. With tenacity, with toughness, with an ineradicable courage, with a persistence in their own faith, and with a trust in their own national stock, they have marched through I know not how many generations of persecution. The legend of "The Wandering Jew" is true—not of any one person, but of a people. It was the nation of the Jews that was the "Wandering Jew;" and all that has ever been dreamed by poets or invented by the imagination of the miseries of the "Wandering Jew" has been fulfilled more than fourfold upon the head of this great and wonderful

race. They have never sat down in discouragement, but have repaired again and again and again their wasted fortunes, and erected schools and synagogues, and amassed property, and served the State, and wrought for manhood. It has been the very genius of the Hebrew people to work for the welfare of mankind by working for their own welfare. All their struggles for existence, and all their conflicts for equal rights, have done much to promote that spirit of toleration which is found throughout the civilized nations of the globe. They fought the battle of liberty in fighting for their own right to live. The conflict in England* by which the disfranchised Jews were at last permitted to have a name, and to have citizenship, and the rights of a citizen under the Government, was one of the most enlightening and strengthening of all the moral movements in your time and mine. And that which took place in England took place in Germany, in Holland, in Spain, in Portugal, in France, in Switzerland, in Hungary, and in Austria generally. The Jews, everywhere persecuted, everywhere bruised and crushed in the root, everywhere disbranched, everywhere defoliated, everywhere robbed of the their precious fruit, have sprung to life again like the mulberry tree, which is fed upon and plucked by

the silk-weaving worm, but which, though stripped of one crop of leaves, produces another and another. The extraordinary people have set an example to humanity of indomitable courage in the endurance of whatever men can put upon them and yet living and thriving. If ever a race was heroic this race has been.

In its long and dreary way the indomitable spirit of this great people has not flinched. They have held fast to their faith. When for the sake of saving themselves they were outwardly obliged to conform to a cruel reigning Christianity, interiorly, in the church, in the sanctuary of their own households, they were faithful to the religion of their fathers. And, not content with simply their own advancement, they have in almost every age and in almost every country added to the common stock of knowledge and civilization, and that under all the unfavorable conditions of which I have spoken. The Jewish philosophers have stood second to none. The Jewish statesmen have been among the most eminent in the world. Jewish teachers, and scholars, and literary men, and scientists, and artists have ranked with the ablest in Europe, and they do to-day. It will not do to say that they are the genius of intelligence and administration in Europe ;

but I may venture to say that they are second to no others in these respects. To-day, in music, in painting, in histrionic art, in finance, and in generalship, the Hebrews are equal to any among the most favored, whether in Europe or in America. Considering their opportunities, they are certainly giving more genius to statesmanship, and administration, and finance than any other people.

What have they, then, of which they need be ashamed, in a Christian republic where all men are declared to be free and equal? Of what has this oriental nation to be ashamed in a country where Christianity has breathed a spirit of manhood? Is it that they are excessively industrious? Let the Yankee cast the first stone. Is it that they are inordinately keen in bargaining? Have they ever stolen ten millions of dollars at a pinch from a city? Are our courts bailing out Jews, or compromising with Jews? Are there Jews lying in our jails, and waiting for mercy, and dispossessing themselves slowly of the enormous wealth which they have stolen? You cannot find one criminal jew in the whole catalogue. It is said that the jews are crafty and cunning, and sometimes dishonest, in their dealings. Ah! what a phenomenon dishonesty must be in New York! Do they not pay their debts when it

is inconvenient? Hear it, O ye Yankees! Was there ever any such thing known on the face of the earth before? Is it true that they live on that which you throw away? What a miscreant a man must be that is so closely economical! Is it true that they can make money where you go to bankruptcy? Shame on you!—not on them. Is it true that they have among them many who are untrustworthy? I suppose they must be the only people on God's earth, any portion of whom are not trustworthy! Now, I suppose there are Jews that are sometimes tempted of the devil; I suppose there are crafty men among the Jews; but I believe that for their numbers there are fewer such men among them than among us, and that of men of high and honorable dealing with enormous interests at stake, of trustworthy men in the administration of affairs, they have more in proportion to their numbers than our own or any other race-stock, in this or any other land.

If, then, you look upon their genius, upon their antiquity, upon their early and continuing services, upon the legacy which they have given to the Gentile world, upon their fidelity to their faith, upon their heroism, upon their industry, upon their enterprise and upon their substantial integrity, they

are of all people under the sun the last that should be insulted, either by retail or by wholesale. And if in all the world you had sought for a place in which to base an insult for mere race you could not have found another where it would have been so disreputable as in America, where the race spirit is opposed to our fundamental interpretation of religion not only, but of morality and of civic economy. But of all places in America where society attempts to keep its garments free from contact with the vulgar people, think of a hotel; and of all hotels a thousand-room hotel in Saratoga! Listen, O ye astonished people; where for fifty years North and South and East and West have come together, and been instructed, sometimes by ministers and sometimes by Morrisseys, and where every form of pleasurable vice, every sort of amusement, everything that would draw custom, has been common—there, in Saratoga, the Corinth of America, in a hotel designed to accommodate two thousand people, it seems society is so developed that it will not consent to go unless everybody that comes is fit to associate with men who made their money yesterday, or a few years ago, selling codfish! What is society in America? It is a disposition to be independent. The power of a man to take care of him-

self and his family by his own wit and industry—that makes a man respectable in so far as economies is concerned; and it is not in good taste for a man that inherits all his money, and does not earn a dollar himself, to reproach men who have not a dollar that they did not earn themselves. Of all people in creation the Hebrews least deserve the ban, the finger of scorn, the ostracism, of polite society. The trouble is, men have not been to school enough to learn the decency which belongs to the instruction of the Jews, to their institutions, and to their fundamental ideas of manhood and religion.

Are these people aiding or are they quenching civilization in our land? Are they bearing their part in the advance of knowledge in America? Are they educating their children? Are they publishing books and newspapers? Are they opening synagogues? Are they the corrupters of morality? Is it in the Jewish family that the monstrous spawn is bred that degrades Christian households? It was left for Christian reformers to unloose the bands and throw open the door to every foul solicitation and every base temptation that plays about every household in the land. Are the Jews remiss in rearing their children in those elements of education and training

which go to make a character distinguished for virtue, integrity and manhood?

Are they in our poor-houses? In which? Are they in our jails? Where? Are they in our reformatories? Point them out. Do their women defile our street? You cannot find another people in America among whom the social virtues are more rigorously taught and observed than among the Israelites. Exceptions there are, but their characteristics are such as I have represented them to be. They are a temperate people, and we are a drunken people. They are a virtuous people, and we largely tend to be a lascivious people. They are a people excessively careful of their children, and there is a great laxity among us in the education of the household. We may well take lessons of them. They were the schoolmasters of our fathers, and we may well go to school to the same masters.

They are becoming land owners in America, by reason of the liberty and toleration which reign here; and as land owners those very peculiarities which made them offensive at other times are dropping away from them. There can be no question that the Jewish race stock, if it be suffered in the largest spirit of true Christianity to have its way, will merge with the American stock. During all the

two thousand years in which the Jews have been wanderers on the globe, persecuted and despised, there has been no inducement for them to invest their money in landed estates, and their property has been of a movable kind ; but they are now buying land in America ; and I tell you the land that a people stand on forms them more than they form the land by their agriculture ; and more among us than anywhere else they become citizens. They come here to live and stay ; and their children will intermarry with ours ; their blood will flow into the common stream with ours ; and if their virtues might be incorporated with ours it would be of unspeakable advantage to us. Where else, then, is prejudice against them so culpable as in our land?

Let me say, in closing, that our brethren and fellow-citizens, the Jews, should not suffer themselves to be too much exercised by the petty slights or even public insults that are heaped upon them. A hero may be annoyed by a mosquito; but to put on his whole armor and call on all his followers to join him in making war on an insect would be beneath his dignity; and I think that for our friends, the Jews, to notice in any special manner this indignity which they have received will be to place too much importance upon it. I trust, therefore, that there will

be no public assemblies called, no resolutions passed, no more unfortunate letters written, no recriminations, no personalities. We are fed to death with such things as these, until the people have come to have almost a butcher's appetite. So let us banish, and let us exhort those whom we are proud to call our fellow-citizens to banish, wrath; and may they recognize that their position, their honors, all things that are sacred to them, are in this country such as they shall themselves determine them to be. May they understand that under this government there is no place to which they may aspire—no sphere of finance, no walk in literature, no avenue to honor, no field of art or science—which is shut to them. The heaven above their head is not more free to every one of them than all the ways of men in this land. Let them be composed, and not be disturbed by injuries which are but the faintest echoes of the wrongs which were inflicted on their fathers through unnumbered generations. If their fathers, when the foot of tyranny was placed upon their necks, when they were treated to the flame and the cord and the ax, when they tasted the luxury of the dungeon, when they were pelted with all manner of obloquy, when they were driven hither and thither and were wanderers up and down the

earth, in patience possess themselves, and maintained their economy, their genius, I am sure their descendants will be able, under this slight breath, this white frost, this momentary flash of insult, to maintain their genius, their households, their social customs, their citizenship, and the honors which their fathers achieved, and of which they are showing themselves not to be unworthy in this nation and in our time.

REVIVING A PREJUDICE.

JEWISH PATRONAGE NOT WELCOMED AT MANHATTAN
BEACH—MR. CORBIN'S DENUNCIATION—THE DISTINC-
TIONS OF A PAST SARATOGA SEASON REMADE.

(From the New York Herald, July 22, 1879.)

The war against the Jews which was carried on at Saratoga two years ago is apparently to be revived at Coney Island. This time it is in a quarter where the Jewish residents of New York City are particularly aimed at. Several days ago a rumor was circulated to the effect that Austin Corbin, the president of the Manhattan Beach Company, had taken an open stand against admitting Jews to the beach or hotel. This report was on Sunday strengthened by a statement from Mr. P. S. Gilmore, the leader of the Manhattan Beach band, who said that Mr. Corbin told him he was going to oppose the Jews, and that he would rather "sink" the two millions invested in the railway and hotel than have a single Israelite take advantage of its attractions. A representative of the *Herald*

called upon Mr. Corbin at his banking establishment in the new Trinity building, No. 115 Broadway, yesterday, to ascertain what foundation there was for these most extraordinary rumors. Mr. Corbin at first exhibited some timidity about talking on the subject, but finally invited the reporter into his private office, where he was joined by his brother and partner, Daniel C. Corbin.

THEY EXPECT TOO MUCH.

"You see," he began, "I don't want to speak too strongly, as it might be mistaken for something entirely different from its intended sense. Personally I am opposed to Jews. They are a pretentious class who expect three times as much for their money as other people. They give us more trouble on our road and in our hotel than we can stand. Another thing is that they are driving away the class of people who are beginning to make Coney Island the most fashionable and magnificent watering place in the world."

"Of course, this must affect business?"

"Why, they are hurting us in every way, and we do not want them. We cannot bring the highest social element to Manhattan Beach if the Jews persist

in coming. They won't associate with Jews, and that's all there is about it."

"Do you intend to make an open stand against them?"

"Yes, I do. They are contemptible as a class, and I never knew but one 'white' Jew in my life. The rest I found were not safe people to deal with in business. Now, I feel pretty warm over this matter, and I will write a statement which you can publish."

AN "OFFICIAL" EXPRESSION.

Mr. Corbin sat down at his desk and wrote a few sentences on a slip of paper as follows:

"We do not like the Jews as a class. There are some well behaved people among them, but as a rule they make themselves offensive to the kind of people who principally patronize our road and hotel, and I am satisfied we should be better off without than with their custom."

"There," said he, handing the statement to the reporter, "that is my opinion, and I am prepared to follow up the matter. It is a question that has to be handled without gloves. It stands this way:—We must have a good place for society to patronize.

I say that we cannot do so and have Jews. They are a detestable and vulgar people. What do you say, eh, Dan?"

This last sentence was addressed to his brother, Mr. Daniel Corbin, who had taken an active part in the conversation. "Dan" said, with great emphasis, "Vulgar? I can only find one term for them, and that is nasty. It describes the Jews perfectly."

Mr. Austin Corbin then spoke warmly of the loss sustained by the Manhattan Beach Company in consequence of Israelitish patronage.

"Do you mean, Mr. Corbin, that the presence of Jews attracts the element of ruffianism?" asked the reporter:

"Not always. But the thing is this. The Jews drive off the people whose places are filled by a less particular class. The latter are not rich enough to have any preference in the matter. Even they, in my opinion, bear with them only because they can't help it. It is not the Jew's religion I object to; it is the offensiveness which they possess as a sect or nationality. I would not oppose any man because of his creed."

"Will the other members of the Manhattan Beach Company support you in your position?"

"I expect them to. They know just as much about it as I do, and no reasonable man can deny that the Jews will creep in a place just as it is about to become a grand success and spoil everything. They are not wanted at the beach, and that settles it."

"Have you spoken to any other members about it?"

"No; but I guess they know my opinions."

Mr. Corbin rose from the chair he had been sitting in and paced the floor. "I'll tell you," said he, running his fingers through his hair, "if I had had my way and there was no one to consult in the matter but myself, I would have stopped the Jews from coming long ago. You just publish my statement. It covers the whole ground, and I mean every word of it."

Mr. Corbin concluded the conversation by telling the reporter to be sure and not give the impression that he was warring against the Jewish religion, but he stigmatized the Jews as having no place in first-class society.

Really this matter should have been attended to before.

From the time that Coney Island was first opened to the public, the Jews have fallen into the habit of patronizing that resort, until at last they have lost all temerity in the matter, and with bare-faced impudence flock to the island by thousands necessitating the interference of the select patrons of the place.

The Jews have been treated too leniently by those pecuniarily interested in this great summer resort, and have been led to think that they have an equal right at the place with the Irish, Negro, and Chinese element which gathers there.

“Personally,” Mr. Corbin objects to the Jews; not on account of their religious belief.

Mr. Hilton was attacked on these grounds, and the proprietor of the Manhattan specially emphasizes the fact, that it is not on account of religious difference in opinion that he objects to their patronizing his hotel.

“They give us more trouble than we can stand.”

Too true. They overcrowd the railroad trains of the company, monopolizing three-fourths of the ac-

commodations to the exclusion of roughs, beats, gamblers, and roués of refinement, who might wish to travel by the Manhattan route.

They fill the dining-rooms, piazzas and apartments of the hotel, causing the cashiers and waiters an immense amount of trouble in making change. Verily the anxiety caused by this people is greater than the proprietor of any hotel could be expected to bear.

“They are driving away the class of people who are beginning to make Coney Island the most fashionable and aristocratic watering place in the world.”

Are they?

Mr. Corbin must have indulged in a flight into the regions of imagination and romance when he let slip this remark. You cannot drive from Coney Island, nor from any other place, that which has never been there.

The proprietor of the Manhattan confounds the words “aristocratic,” and “popular” in his remarks to the *Herald's* representative. Coney Island can never be an established resort for the aristocratic and select community of New York

for the simple reason that it is too crowded. People who leave the city for a season of rest will not go to Manhattan Beach to find it, such action would be like "jumping from the frying-pan into the fire." Of course there a great many refined and educated people who run down for a Sunday perhaps, to visit, out of curiosity the spot were every race and type of people, which our country boasts, is represented.

Doubtless, also, a great many who are unable on account of business, to leave the dust and heat of the city, visit the island for a day or two, but they do not, and never will make Coney Island a permanent resort; rather a summer pic-nic ground, a Sunday beer garden.

The higher class of the Jews would not settle their families there for the summer season on any conditions.

Call it a popular resort—right!

An aristocratic one—bosh!

"They are contemptible as a class. I never knew but one white Jew in my life."

What beautiful originality of thought from the backwoods, we find in this remark.

In "Roughing It" by Mark Twain this expression "white" is used in reference to a square, honorable, man. Mr. Corbin has never seen but one honorable man among the Jewish people.

This allegation may be answered by an argument confined in a nut shell. "There are none so blind as those who won't see."

"They are a 'detestable' and vulgar people, Eh! Dan."

"Vulgar! I can find only one term for them, and that is—'Nasty.'" Let us look into the definitions of the word "nasty." Vile, loathsome, dirty—this is Mr. Corbin's opinion of the Jew.

What a refined and elegant simplicity of thought and expression is arrayed for our inspection in the above. What wealth of thought matter; years of the most brilliant education; and rays from the brightest talent are concentrated in that remark—"the nasty Jew."

Now we have at the island a hotel where the "refined, educated, and aristocratic" denizens of New York may not only find the best of accommodations without the neighborhood of the "nasty Jew," but they may also (free of extra charge) rejoice in the companionship and sociability of a refined, educated and aristocratic proprietor, who is not "nasty," but who occupies a station in "society" equal to their own.

Doubtless the exodus of New York "society" to the Manhattan will commence immediately.

Mr. Corbin "felt pretty warm over the matter," and wrote the following "statement for publication": "We do not like the Jews as a class. There are some well behaved people among them, but as a rule they make themselves offensive to the kind of people who patronize our road and hotel, and I am satisfied that we should be better off without than with their custom."

There are just two lines of honorable action open before the Manhattan Beach Company. One is to

retract their expressions on the Jews with a full and ample apology for the same.

The other alternative is to openly array themselves against the Hebrew element, and to refuse accommodations to any and all representatives of that element.

Otherwise, their "statement" takes the form of gratuitous insult, totally uncalled for. An outrage upon humanity and decency.

If there is an inch of backbone to be found among the members of the corporation, they will come manfully to the front and exclude (if it is possible) the Jews from their hotel. They will openly declare war against the Israelite and "fight it out on this line if it takes all summer."

Otherwise, their "statement" is virtually but a contemptible, cowardly, insinuation and should be treated as such.

If the Jews, under this insult, sit quietly down or slink sullenly like a whipped cur into a corner without a thought of retaliation, it is their own con-

cern, not mine, but let them bear in mind that the
“Lord helps only those who help themselves.”

ALLS WELL THAT ENDS WELL.

Our American college graduate enters active life fully impressed with the idea that the ways of the world with which he is not conversant are not worth knowing; arrives at the conclusion that he is the predestined lever by which the world is to be overturned, and the old and well-worn highways of creation relaid upon a new and improved plan.

We find him in all lines of business and all professions. Unfortunately he is unable to obtain the necessary lever purchase, and is obliged to relinquish his cherished plans.

This calls to mind an instance of a young man who had devoted his early life to the study of a profession.

This young man settled and displayed an elaborate sign in a prominent city.

Unhappily the world failed to appreciate his genius and at last accounts he was handling the reins on a horse-car route.

The Hebrew, from his start in life, recognizes the fact that he has everything to learn.

That he will be entitled to an active place in his business community, only when he has accomplished something; that he will be respected by business men when he has shown himself worthy of such respect. Not before.

Poverty is a blessing to him. It matters not if he enters business life behind a plate-glass show case or starts from the humble dry-goods box, the will and determination are there just the same. He buckles doggedly to his work, keeping the coveted round in the ladder of ambition always in view; advancing, not with a grand dash and flourish of trumpets, but slowly, steadily and surely; until at last, after patient waiting and working, he finds the longed-for round within his grasp.

Is he satisfied? Does he throw aside his cares and

retire to enjoy the fruits of his industry and perseverance? No! He clings firmly to his precious round and gazes earnestly above him.

There, towering before him, stretches an endless ladder, leagues and leagues beyond the reach of his eye.

He can distinguish the marks of his comrades in the struggle of life, decorating the rounds where they ceased their upward journey.

How small and insignificant his place appears!

The position which once seemed so enviable now only serves to enhance his ambition.

The position which once seemed almost unattainable now dwindles into insignificance as he looks above him and reads the names of those who have preceded him. He casts a glance below, where countless and almost invisible millions are struggling for a place. Wearily he gathers up his burden and presses on.

Perchance he has grown old and his advance is slower, but the spirit of perseverance still reigns supreme. Boldly he presses forward to the end.

Of the ladder? No! but to the end of his own short life. The point beyond which no man's ambition passes.

To the ladder of ambition there is no end; like the boundless horizon, it stretches away into the dim future, and no man can hope to reach the finish. But our hero has accomplished something.

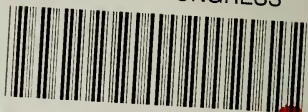
He has left his mark among the highest.

There it shines, a star of hope and encouragement to struggling mortals below.

And there it shall remain until the end of all things envelopes ambition in its mysterious folds.

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